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Professor Karl P. Harrington has written to me protesting against my approval of the assertion quoted from Mr. Stevenson's article in the issue of January 21 that teachers of the Classics have failed during the last half century to get any inspiration or literary enjoyment out of the Iliad or the Odyssey for their students. He thinks that by admitting any such charge we weaken our position and he says: "I for one do not believe it to be true, either from experience or observation—far from it. Many fail but many succeed and we ought not, I believe, to go to extremes of pessimism. Cheer up".

There has been a tendency every now and then to protest against the common criticism of secondary teaching and many secondary teachers feel that they get scant recognition for the work that they do. There seems to be but little doubt that very much more effective work is done in many of our high schools than is done in our colleges and that many teachers give their pupils an enduring sense of the greatness and joy of Homer or Vergil. But Professor Stevenson's remarks apply particularly to the use of translations and about that a healthy pessimism seems to me to be necessary for redemption. Investigations have been made recently in the schools as to the causes of failure on the part of so many pupils to be promoted and there is everywhere evident a desire to find just where the difficulties lie. In the report of a questionnaire sent out recently and referred to in The New York Times of February 12 the answers given were set down in tabular form. Nearly fifty per cent. of the high school principals and teachers described the failure of their pupils to be promoted as due, among other things, to the size of the classes (and yet it is reported that a recent order has been promulgated in the New York High Schools that as far as possible no class should be under thirty-five!).

When I first began to teach in a small southern college I found a number of translations in general service and I have still some that I secured there. A professor in a large university told me recently that ninety per cent of the work done in Classics in that institution was done by means of translations. In my own work here I have run against the translation evil time and time again and I am not aware that the issue of cheap translations by a certain New York publishing house is an unsuccessful business venture.

We have then on the one hand in our public schools a tendency to such over-crowding that at least fifty per cent of the pupils in Latin do not get beyond the second year. We have on the other side a habit of shirking the necessary labor and avoiding the necessary good that comes from classical study that is almost universal. Professor Harrington objects to regarding it as universal and as a matter of fact there are in the aggregate plenty of pupils, especially girls, who do not employ the pony. It is very frequently a matter of the individual teacher and that teacher who succeeds in banishing the pony from the class-room deserves the highest commendation. Statistics of our colleges show that proportionately the number of students of Latin is slowly diminishing and the natural consequence is also the falling off in graduate students. Now undue pessimism is wrong and foolish, but the Harvard professor who said, when asked about the state of feeling at Harvard, that a spirit of healthy pessimism pervaded all departments, was uttering a fundamental principle of progress. The waste in teaching Classics in colleges and schools is enormous. It is certain that the living power of classical culture can be more widely extended if adequate steps are taken to remedy this waste. Because many teachers in despite of difficulties succeed in making the Classics live to their students, I see no reason why we should not try to improve the conditions. We have two obligations before us—all teachers of Classics, whether in school or college. We need smaller classes and we need, not more time devoted to Latin and Greek in the curriculum, but more time devoted to them in the school or in the class-room. The college system by which the freshman class prepares a certain modicum of text for recitation in the class-room is fundamentally wrong and must go or we must go. To ask a young man of eighteen to prepare a translation of fifty lines in Horace after he has been studying Latin for four years and to come and recite upon that is really too absurd for consideration. No amount of 'cheering up' will do away with this condition. What we need is agitation for better conditions of teaching, for the same opportunities for teaching Latin that our colleague has for teaching chemistry, for as much assistance in the matter of written work, for as much time during the day as our colleague puts in his laboratory. We do not want to have the studying of all our students unsupervised. Our col-

league in chemistry would laugh us to scorn if we suggested that the laboratory work of chemistry should be done at home, but we sit supinely and make no claim for ourselves for what he regards as a right and for what to us is just as certainly the breath of life.

G. L.

RELIGION AND MORALITY IN HIGH SCHOOL LATIN

Of the many articles dealing with the religious and moral influences of the schools two, read at the Boston convention of the Religious Educational Association in 1905, are noteworthy because of their contradictory character. One calls attention, in a somewhat feeble way, to a few particular points around which may be gathered moral suggestions in reading the Latin authors of the high school course. The other asks questions like the following:

How far are morals affected by the story of the campaigns of a Roman general told with an eye single to his own glory, a story in which bulldog tenacity and organized brute force succeed in wresting freedom and territorial independence from a liberty loving people, a story which teaches a boy if he is a bully to be a bully till he beats and if he is not a bully not to resist a bully for he will be beaten if he does? How are morals affected by six or seven speeches of a smug, egotistical lawyer and orator in which the right triumphs and the moral teaching is obviously correct, in which with Cicero we admire Archias and the power of verse, or detest Verres and the power of provincial graft? But the moral teaching of the Catilinarian orations is weakened by the display of sophistry by which the prosecutor prevails upon the senate to violate the constitutional rights of his fellow citizens and by the nauseating egotism of the self-righteous orator who leaves with us the impression that he was not half the man the traitor Catiline was.

The writer of this second paper thinks, however, that "when one considers the infinite pains which pupils take to make translations absolutely void of sense and the homeopathic doses of the text at rather long intervals and with only a slight apprehension of the connection the ethical effect of the content is hardly of a measurable quantity".

But most of the speakers at the Convention referred to above seemed to agree in believing that the subject matter is of some account. Manual and industrial training, for example, upon which so much stress is now being laid, they conclude, has moral and disciplinary value; but the child requires a more direct emotional and moral education.

If this be true, the classical teacher must infuse into his teaching a spirit that shall stir the emotions.

Latin teachers should always bear in mind that it was a Roman world in which Christianity began. The study of all things Roman, especially of the period covered by the usual high school authors, cannot be without interest to the intelligent student. In fact it is difficult to realize that it should be hard to interest any boy or girl in the high school by point-

ing out that the world seems to have been providentially prepared for the coming of the Saviour. Not a few thinkers of no mean ability have called attention to evidences of design in history. The unique location and the natural peculiarities of the Holy Land, the spread of the Greek language and of Greek thought over the East by the conquest of Alexander and over the West by economic forces, particularly the importation of slaves from the East to Italy, the migration of Jews to nearly all parts of the then civilized world and the establishment everywhere of the *pax Romana*—considerations suggested by topics such as these should interest any boy or girl who is of the high school age. For the period of life from the age of twelve to the age of eighteen, psychologists tell us, is the time of adjustment. The individual comes into his racial inheritance and becomes conscious that he is a part of a social whole which is necessary to complete his well being. The gang, the club, the fellows, the girls, are subjects of major importance. Society rather than self is the center of interest.

To the objection that the teacher has within the limits of the all too brief recitation period little, if any, time for this widening process may be made this answer: Writers on pedagogical psychology, in treating the matter of attention in secondary schools, emphasize the educating of attention by a fostering of wider interests. The teacher should cherish "the longing of youth to explore the world without and the world within". In beginning the study of Latin the boy or girl should be shown, by the earnest words of his teacher, glimpses of the new world of thought opened up to him by his entering into the spirit of that people which has so greatly influenced the world. A few minutes devoted to such a purpose at the beginning of the recitation period, after the pupil has overcome the first difficulties of the new study, have been found by the writer himself to be time well spent.

In the first year's efforts most attention should be given to impressing upon the class the character of the early Romans and its correspondence with the language. The early legends, which whether true or not, affected the Romans as though they were true, can quickly be recited. The character of the first patriots can easily be portrayed. The reading of Macaulay's Lays of Ancient Rome and of the author's own preface would at least give the teacher inspiration even if he should find there nothing to present to the class. Of Plutarch's Life of Cato a more practical use can be made. A good service would be done if the boys and the girls of the class were only introduced to this writer, whose book is one of the world's best books of practical ethics. Next in order reference can be made to the significance of Rome's contact with foreign powers. Especially interesting should be a comparison of the conflict between Rome

and Carthage with the struggle between the Israelites and the people whom they were bidden to extirpate. The religious and moral importance of the struggle can hardly be overestimated.

Such an outline presentation made during the first year may fittingly be closed by calling attention to the general effects of Rome's contact with other peoples. The change in Italian economic conditions, which followed upon Hannibal's long occupation of the peninsula, should not be overlooked. A few suggestions of the effects exerted upon Rome's religion and morals by the expansion of her political power and of her trade will eagerly be seized by the pupil. And then the teacher is ready to show from what standpoint are to be estimated the three or four or five authors whose writings are to compose the remainder of the high school course.

In judging these men one should note at the outset that practically all moral influences were against them and that they received no help from religion. As the historian Froude says in his sketch of Caesar, "while morality was assailed on one side by extraordinary temptations the religious sanction of it was undermined on the other. The Romans ceased to believe and in losing their faith they became as steel that is demagnetized; the spiritual quality was gone out of them and the high society of Rome itself became a society of powerful animals with an enormous appetite for pleasure".

In order therefore that the conditions which prevailed may be more fully understood it may not be amiss to give space to a general outline of Roman religion up to the reign of Augustus.

As the sources of the study are late and confused it is difficult to separate the real Roman religion from its foreign elements. But some of its characteristics are certain. There was no dogma. The list of gods therefore was never closed. There was a lack of sensitiveness and of fertile imagination such as the Greeks possessed. There were no epics. According to Ihne the Roman religion was designed for practical purposes and according to Mommsen the gods were instruments for practical ends. Ritual and magic were used to compel the gods to do the will of the worshiper. Accordingly the exact observance of the ritual became the important feature of the religion. There was originally no worship of natural forces and no anthropomorphism. Each god was localized. There were no marriages of gods and no genealogies. Animals like the bird for Juno and a snake for the genius were not attendants of gods of human form but signs of the dieties' presence. In fact the nature of all Roman gods is to us very hazy when they are stripped of all their Hellenic trappings. There were even no abstractions like *Iustitia* such as were found later. To the first Romans *Ianus* was the threshold. *Vesta* was never anthropomorphic but was the hearth-fire to

the last. It was a demoniacal stage. It was a stage of *numina* not *dei*. For one hundred and fifty years, we are told, there was no statue. The sphere of each numen was strictly limited. Every act and every object had its own numen and the invention of the gods went on at a rate more rapid even than that of the making of later Italian saints. To invoke a particular god there had to be used a precise formula and the list of these *indigitamenta*, as they were called, must have been appalling. Such formalism naturally resulted in a decadent spirituality. The very intensity of formalism so long maintained implies, however, a firm belief in the existence of the gods. It contributed also towards strengthening the relationship of the individual to the family and the state¹.

Religion is a most conservative force. But the Roman religion was so mightily assailed by outside forces that its intense formalism, though ingrained in a formal and sternly practical people, was not able to resist. According to Professor Carter, in his book *The Religion of Numa and Other Essays*, Roman religion divides into five periods, each of which is marked by the entrance of certain new ideals into the religious consciousness: (1) The Period of the Tarquins; (2) The later kingdom, beginning with the reforms of Servius; (3) The first three centuries of the republic, beginning with the coming of the Sibyl; (4) The closing centuries of the republic, beginning with the decline of faith; (5) The early empire, beginning with the Augustan renaissance.

The old gods, imperfectly conceived though they were, held their own fairly well till the time of the Second Punic War. The real decadence began in the year 217 when the Great Mother Cybele and her orgiastic rights were brought from Asia Minor.

Ways of introducing new gods, additional to the methods implied in the preceding paragraph, were four in number—trade and immigration, the rite of *invocatio*, new circumstances causing the invention of a deity, and personification of abstractions. By *invocatio* is meant the transference to Rome by appeal of the deity of a conquered city.

The effects of these changes were many and important. New festivals furnished entertainment for the plebs and the new people. Many temples were built, some of them by guilds of workmen. Festivals with more emotional forms of expression took the place of the old Roman *sacra*. Now by the side of a Roman priest praying with his head covered with a toga might be seen a Greek priest who, with head bared and face upturned and with a laurel branch in his hand, addressed a visible representation of the god.

The weakness of the Roman religion can be inferred from what has already been said. It is shown most plainly by the Second Punic War when the

¹ Some indebtedness to Professor Clifford Herschel Moore of Harvard University is acknowledged.

authorities felt themselves to be so helpless that they had recourse to importing the great Rhea, already referred to. Largely because of there being no appeal to the emotions respect for the old religion was rapidly disappearing. In point is the instance of Flaminius's despising the gods, vividly recorded in Livy 21. 63. This chapter and the preceding one, by the way, throw a great deal of light upon the subject of Roman religion and morality in general. The teacher would do well to read them often as also the additional information given by the notes on them in the various school editions.

From literature, art and philosophy also came undermining influences. Ennius translated the work of Euhemerus on the origin of the gods and showed his fellowcountrymen how it was possible that their divinities were but the deifications of great men. The comedies of Plautus diffused pictures of the lowest practical morals throughout Roman society. In 186 B. C. occurred the Bacchanalian scandal; several thousand men had bound themselves by oath to be loyal to the cult even if this should sacrifice loyalty to the state. The driving out of oriental astrologers shows further what the conditions were coming to be. Etruscan soothsayers were gaining favor. In the same year as the one in which the devotees of Bacchus created such a furor the so-called books of Numa were found. These were full of subverting Pythagorean doctrines. The senate ordered them burnt. Cato, who was the embodiment of the old Roman character exaggerated, was instrumental in driving out Greek sophists. They had so much lack of moral sense that they one day proved certain weighty points of morality and on the next day overthrew all their former arguments. They did serious harm by entertaining the Roman youths with their blatant skeptical discourses, especially through a refutation of the current arguments for political justice and the implied vindication of all of Rome's conquests. Epicureanism early became known. Its chief Roman apostle Lucretius used all his great genius to ease his fellow countrymen's consciences by endeavoring to abolish their belief in their own gods. Stoical philosophy appealed to the practical Romans; but philosophy is hostile to polytheism. Varro attempted to bolster religion by explaining the gods upon a physical basis.

With regard to the immorality that prevailed in the last century before the Christian era the barest references would suffice. Such references should give the student renewed interest in the book of Romans.

Considered in the light of all this the wonder is that Caesar, Cicero and Ovid were what they were. But of course the teacher of any of these authors is not obliged to defend him against all charges of imperfection. Every boy and girl will realize this. It makes a pathological study, to be sure; but one learns best by contrasts and it is not to be feared that in the case of any of these authors vice will be

made so attractive that the young student will "first endure, then pity, then embrace". Above all should it be remembered that vice is more often recorded than virtue. A profitable comparison can be made of Pliny's letters with Juvenal's satires.

It is for our purpose a happy arrangement which puts Caesar first in the course, Cicero next and then Vergil and Ovid. The energetic action of the great general appeals most strongly to the younger student. In the following year he is better able to comprehend the economic and political conditions revealed by the orations of the more philosophic Cicero. Finally he comes to consideration of the character portrayal of the emotional and religious Vergil and of the graceful and artistic Ovid.

To enumerate here the different moral and religious questions found in these writers and to attempt to discuss any of them would be useless as well as tiresome. They must be left to the disposition of the individual teacher. He would do well to read widely with the religious and moral object in view. The recently published *Ethics* by Dewey and Tufts is an excellent handbook. For the different authors there are works like Froude's *Caesar* and Forsythe's *Cicero*. The larger histories of Rome give no little help which may be found by aid of the indices. All the modern school editions contain in their introductions and commentaries much valuable material which the teacher as well as the pupil is too apt to overlook. So too do the various books on Roman private life like Johnston's and Friedlaender's (now at last translated into English). The classical dictionaries give information about particular matters and usually direct one to the original or broader sources. In German there are Wissowa's work on Roman religion in the Iwan Müller Handbuch series, Pauly-Wissowa's *Realencyclopädie*, and Roscher's lexicon of religion and mythology. But questions of morality never change in essentials and the wide-awake reader finds continuous discussion of them in books and periodicals of all sorts.

For Caesar the opening and closing chapters of Froude can not be recommended too highly. Especially to be noticed is his elaboration of the theme of the great man's coming into the world at a special time for a special object. With Caesar religion was a state affair. This explains many apparent inconsistencies in his character. In considering his morality emphasis should be placed upon his self-control and his ability to subordinate all means to his ends. Note his dealings with men of all classes, dealings always so generous that he attached men to his cause and so assisted his own advancement, his temperateness, his acquired powers of wonderful endurance and of speed. His wars show that he knew that in military operations the so-called fortunes of war count for little and moral preparation is almost everything. In ethical matters among other peoples he is genuinely interested, as is shown time after time

by the pages of his Gallic War. What he says about the Druids, for example, stimulates one to make additions to one's knowledge of this strange order by recourse to the encyclopedias, if no better authorities are available. He is interested most in customs that serve practical ends. But he always commends self-sacrifice for the good of others and he seems to realize that man is man most truly and serves himself best when he serves others. As to his weaknesses we may believe that what Plutarch says about his superstitiousness is not altogether without foundation.

Against Cicero's character not much can be said; nor yet can much be said for it. Some of his letters, however, especially those that relate to his daughter, reveal a tenderness of affection that in a man of his times is quite gratifying. But he had little genuine and personal religion. He believed in a personal god and in his Tusculan Discussions and elsewhere in his philosophical writings he strenuously maintains that the soul is immaterial and immortal. And yet that same work, the Tusculan Discussions, composed as it was after the death of his beloved daughter, shows that his opinions had almost no practical force and value. His correspondence with Servius Sulpicius at this time shows that neither he nor his intimate friends, when they try to console him, think of the truths upon which he has so eloquently dented. His *De Deorum Natura* exhibits religion as merely a pleasant subject for investigation. The only satisfaction that one can receive from such an investigation comes from learning how empty of hope was the mind of the world during the period with which we are dealing. In this connection much might be said about the mental and spiritual preparation of the minds of men for the coming of the One who brought life and immortality to light.

The mention of portents in the speeches naturally reminds the teacher of what he has read about the same subject in Livy. The class would profitably enjoy translations of such passages as 21. 62, 22. 1 and 9 (second half), 57 (first half), 24. 10, 25. 12 and 29. 10 (second half). The prevalence of superstition, of which there are traces in the orations, is an entrancing topic for investigation. The article *Superstitio* in the classical dictionary, with the cross references, should first be read. To make a deeper study one would consult the books on private life already referred to and such books as Professor Dill's on Roman society. Most fruitful of original sources are the two works on agriculture by Cato and Varro, Ovid's *Fasti*, Pliny the Elder's *Natural History* and the *Noctes Atticae* of Gellius. Practices that survive in modern Italy, such as belief in the efficacy of the 'evil eye', are illuminative.

But in Cicero there are moral topics that are closely related to economics and to politics also. Especially interesting in these days, when so much is heard about graft, are some orations that are not often studied in the secondary school, notably those against

Verres. The contents of these speeches are presented in a very entertaining way by Professor Church in his story called *Roman Life in the Days of Cicero*.

Vergil is a rich mine of religious and moral lore. He tempts the teacher, who is so disposed, to devote too much time in the class-room to the subject. But certainly the *Aeneid* should receive its proper setting in order to be appreciated. The introductions in most of the modern school editions are satisfactory in this regard, especially when several are used to supplement one another. Yet additions may well be made in the form of spirited translations of some of the Odes of Horace and of the fourth Eclogue of Vergil himself. The *Carmen Saeculare* and its story, with illustrations of the *Ara Pacis*, may be made to contribute to the end in view. In other words the student should be helped to grasp the great purpose of the poem. At the outset he should make an effort to comprehend Vergil's conception of Fate and of the gods' control over human affairs. Brief debates on the moral effects of such beliefs the class would participate in with eagerness. The study would help the class to reconcile the hero's epithet *pius* with his desertion of most excellent Dido. It would result also in a better understanding of the position that patriotism occupied in ancient codes of ethics. The athletic contests described in the fifth book invite comparison with those of today. But of course the teacher will not allow the acute boys of the class to argue that things athletic are today beyond reproach because they are better than they were yesterday! The Sibyl and many other matters in the sixth book form attractive subjects. The articles on the Sibyl in the classical dictionary and in the encyclopedias might well be worked over by the members of the class themselves.

During this period of the course the teacher might often himself translate the lesson text in the class and devote the remainder of the recitation period to a presentation of what he regards as the best portions apropos of works like Glover's *Studies in Vergil*, Tunison's *Master Vergil* and Comparetti's *Vergil in the Middle Ages*. The telling of such a legend as the one which purports to give St. Paul's opinion of the great poet would be profitable in more ways than one.

This paper, which was by no means intended to be at all exhaustive, is brought to a close with a hope that it may stimulate some teachers in the secondary schools to enter upon, or more earnestly to pursue, a line of thought that shall help them more completely to coördinate their work with those other portions of the curriculum that belong to history, in the broad sense of that term, and to do their part in the great work of not only instructing the intellectual faculties but also of developing right characters in their boys and girls.

FRANK B. MEYER.

BETHANY COLLEGE, BETHANY, WEST VIRGINIA.

¹ See *The Forum*, November, 1901.

REVIEWS

T. Livy *Ab Urbe Condita Liber IX*. Edited by T. Nicklin. Oxford: The Clarendon Press (1910). Pp. 170.

It is interesting to note the amount of attention the Ninth Book of Livy is receiving. In 1909 an edition by W. B. Anderson appeared (see *THE CLASSICAL WEEKLY* 3.70). The edition under review differs from that in several particulars, the most obvious being the size, 170 pages against 300 and the presence of a vocabulary. Another innovation is the marking of all the short vowels in the vocabulary, and such markings as *patria*, *supra*, etc., with indication of both long and short quantity over the first vowel, a proceeding hard to justify in a prose work and in a book intended for college classes (no attention is paid to hidden quantities). But these faults are more than counterbalanced by positive merits. It is a genuine pleasure to find in a text book what the editor has written under the caption Hints on Translation, a chapter which can be read with profit by every student and teacher of Latin. Translation in general, and of Livy in particular, is not an easy task, when done properly. In the language of the editor, "the meaning once grasped, the student has the task before him of expressing this in English, smooth and elegant, vigorous and pictorial, after the manner of the original". "To get some idea of what he should make his aim he should read widely in Macaulay, Froude, Napier, Prescott, Creasy, and Kinglake". As these writers show a kinship to Livy in their wide use of metaphorical language, the editor then adds a number of suggestive parallels from their works, citing in each case a corresponding passage in Livy. Another feature deserving particular praise is the manner in which the editor brings into connection the Past and the Present, thus vitalizing each. Compare e. g. the reference to Becket's remains being condemned three hundred years after his death (1.16); to William the Conqueror's castles (4.4); to the witan selecting a new king (7.14) and the references in the last chapter (46) to the English Reform Bills, right of women to vote, the clergyman prompting the bridegroom and bride at a wedding (*verba praeire*), and the importance of the Irish vote. Several common syntactical usages are happily described, as 14.3: "the historic infinitive in giving a rapid impressionist picture", or at 5.8, "where the writer hits off a picture with rapid strokes without troubling to inflect the verb" (this the editor compares to "Mr. Alfred Jingle's telegraphic style"). Livy's use of *ab* with towns is not infrequently due, as the editor appropriately remarks, to Livy's following the Greek idiom, a point of view not always taken into consideration by editors of Livy. Interesting, too, is his illustration of the present with *iam*: "a Welshman or Irishman says 'it

hasn't rained since you are here'", and of *simul* = *simul ac* by the Devonshire use of 'like' = '(like) as'. Such notes are certainly refreshing and illuminating. But the limitation of the notes on 60 pages of Latin text to 42 pages of commentary carries with it the exclusion of notes elucidating difficult constructions, on matters of syntactical or stylistic importance, on the marked difference between Livy's style in this book and later, the frequent use of metrical clausulae, or on Vergilian parallels, as well as notes on religious institutions, topographical difficulties, etc. (there are no maps).

Brevity of notes leads also to brevity of knowledge. Thus, there can be little doubt that the student will have trouble with the kind of ablative in *legibus stetur*, 5.3, particularly as Draeger *Historische Syntax*, I.² 555 says, "whether local, or causal or instrumental, can hardly be determined", and with the case of *frementibus*, 5.11. A note is desirable, e. g. at 10.9 on *inter* with the gerundive; 16.7 on *foret*; 21.3 on *procul*; 24.5 on *quam pro*; 26.15, 31.12 on *adnitor*, *conitor* with an infinitive; 33.9 on *facturus fueris*; 45.18 on *et ipsa*, etc. Stacey's important treatment of *Die Entwicklung des livianischen Stils* in the *Archiv* 10. 17 ff. seems to have been disregarded. Some of the syntactical notes are open to criticism, as e. g. 2.9 on *ullius* (subst.): this is found in Livy oftener than *cuiusquam* (cf. *Neue Formenlehre* 2.² 507) and is paralleled by his frequent use of an adjective as a substantive; 2.13 on *propter* in local sense, found in Varro, Cicero, and Republican inscriptions; 9.7 on *refert* (for the explanation of its origin cf. Skutsch, *Archiv* 15.47, and Schmalz *Syntax*⁴ (1910) 370; 10.5 on *en*: note its use in Vergil *Ecl.* 1.67 and especially in 8.7, a close parallel to Livy's expression; 14.7 on *potius quam ut*: note that this usage is limited to the first decade (without *ut* in Early Latin, Sallust, and Nepos) and that Cicero and Caesar would use an infinitive; 19.10 on *quaero* = *inquirō*: note here, and in 27.12, 45.8, that the use of a simple for a compound verb is common in poetry.

In the Introduction, p. 6, the statement is made that "Livy died the same day as Ovid, Jan. 1, 18, A. D." The new edition of Teuffel, *Römische Literatur* (1910), says Livy died 17 A. D., Ovid 17 or 18 (what evidence has the editor for January 1?). On p. 11 no notice is taken of *in multum diei*, 44.11, or *ad ultimum laboris*, 39.8. On p. 12, in the future infinitive, he says "(Livy) never adds *esse*": to be correct, "never" should be changed to *seldom*, or *in this book* be added. See my note on Livy Praefatio 5. Furthermore, the use of the indicative in O.O is due to the influence of the Greek and colloquial usage (Schmalz, *Syntax*⁴ 523) and in using *mensum* Livy uses the better form (*Antibarbarus* 2.¹, s. v., and *Neue Formenlehre* 1.² 591).

In conclusion we should like to express to the

editor our gratitude for the many good things he has given us, and record the hope that these notes may be of some service in a later revision.

EMORY B. LEASE.

COLLEGE OF THE CITY OF NEW YORK.

Annals of Caesar: A Critical Biography with a Survey of the Sources. By E. G. Sihler. New York: Stechert and Co. (1911). Pp. x + 330.

This work originated in the author's lectures to his graduate classes. It was written primarily "for more advanced students of ancient history and particularly for the use and service of instructors in Caesar". The author hopes that the book will be of interest likewise to a wider public. The grouping of events by years is a sufficient reason for the term *Annals*.

Professor Sihler is preëminently a scholar, as well known for his frank independence as for his conservative devotion to sound learning. In estimating the present work it is sufficient to consider, not whether from every point of view it is perfect, but whether it fulfills well the purpose for which it was composed. On this point there can be no doubt. Already we have many presentations of Caesar, most of them intensely subjective, revealing, for example, the political partisanship of Mommsen or the kaleidoscopic psychology of Ferrero or, more recently, Heitland's fatalistic treadmill. Professor Sihler's work is intended in part as a cure for these ills. Imaginary Caesars are necessarily ephemeral, like the fictions of journalists or popular ragtime. Sensationalism in history is of the froth and for the frothy. To be permanently useful, the study of ancient conditions, or of ancient personalities, must be founded on the interpretation of sources. And the assumption that the reader, with all the known facts before him, is able to make up his own estimate ought to be taken by the latter as a compliment to his intelligence.

The few errors of typography, or slips of the pen in the work before us may easily be remedied in an early reprint. The book contains no brilliantly emotional appraisements of character but many helpful interpretations of individual acts. The estimates of sources by one who has read them with a scholar's thoroughness cannot fail to be useful. The thoroughly substantial, though concise, treatment should commend it to all who earnestly study the period. Through the reading of the volume the student will receive an elementary training in historical criticism; and, with wise heed to the author's example, he will learn to respect sobriety and love the truth.

COLUMBIA UNIVERSITY.

GEORGE WILLIS BOTSFORD.

We commend to the notice of American teachers

M. A. Hamilton's *Junior History of Rome* (Clarendon Press) as an unusually successful attempt to make the early history of Rome interesting to young people. Although designed as a text-book, the volume has none of the external apparatus of a classroom manual; instead, it is a straightforward narrative of events, told in simple and attractive style, with emphasis on biography and action, and with praiseworthy attention to the earliest period. L. H. Herbert, who furnishes an introduction, speaks of the book as specially fitted to introduce pupils to the study of Latin literature; but while it should prove useful to that end, it is the historical rather than the literary side that is emphasized. As the story is not carried beyond the time of Julius Caesar, the work obviously does not meet fully the prevailing college entrance requirements in this country, but it is a welcome addition to the list of really good books for collateral reading, and will appeal to schools which teach Roman history, not as a separate subject, but in connection with the reading of classical authors.—From *The Nation*, February 9, 1911.

In connection with the last sentence of the foregoing extract from *The Nation*, it is of interest to remark that Superintendent Maxwell, in his address to The New York Latin Club (see *THE CLASSICAL WEEKLY* 3.135) expressed regret that the teaching of Roman and Greek history had been taken away from the teachers of Latin and Greek, in whose hands, he said earnestly, it belonged. C. K.

Several interesting excavations are being carried on in Athens by the Archaeological Society of that city. Northwest of the Acropolis, on the site of the Bouleuterion, several important antiquities have been brought to light, among them a marble head of a youth belonging to the fifth century B. C. of the type of the Apollo of the Omphalos. In order to determine the date of the retaining wall which supports the soil of the Pnyx, the public meeting-place of the Athenians, the embankment behind this wall is being cleared away. Here have been unearthed vase fragments of the fifth century and some stamped vase handles belonging to the fourth century B. C. It should therefore seem that the retaining wall could not be older than the fourth century. However, at a distance of about eight yards inward, there has been discovered another retaining wall, built of smaller stones laid in courses, which is considerably older, though the exact time of its construction cannot be fixed. In the Agora, the ancient market-place, have been found in an almost perfect state of preservation a portico consisting of two pillars of Pentelic marble, three metres high, the torso of a youth in marble similar to the Eleusis boy, and several interesting bas-reliefs and portions of inscriptions. These excavations will be continued throughout the winter.—From *The Nation*, February 23.

The annual meeting of The Classical Association of the Atlantic States will be held at Princeton University, Friday and Saturday, April 21-22. The meeting of The Classical Association of the Middle West and South will be held at Washington University, St. Louis, on April 7-8. The Classical Association of New England will meet at Phillips Exeter Academy, Exeter, New Hampshire, on April 1-2. These Associations will exchange delegates, in continuance of the policy of maintaining the friendliest relations of coöperation in support of the Classics.

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